The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men. . . . —*The Bhagavad-Gita*

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KNOWLEDGE AND ITS DISTANCES

PROPHECY, as a form of knowledge, has its reassuring aspect. The child, while awed by the confident certainties of the adult world, knows that some day he will be a grownup. He looks forward to this without doubt, even if the distance between his present condition and that of his parents seems very great, and the nature of the steps between by no means clear to him. He may not think of this when he is totally engaged in the involvements of childhood, but there are times when circumstantial confinements press him to dream of a future in which he will be, as he thinks, both freer and more responsible.

Adults, also, dream of the future, for much the same reasons. They, too, are prone to find the engagements of the present oppressive. For in the life of every man who seeks unity, there seems an endless series of breaks and chasms between him and the goal. And the inner harmony by which, as he learns from philosophy, he may unite in living concord the diversities of existence, is sometimes discerned only on a plane so abstract and remote that he feels more its distance than its presence.

So there are times when he finds at least a partial surcease from the pressure in the promise of prophecy. One kind of prophecy grows out of metaphysical outline of what is to come, based on the doctrine of cycles, as stated and illustrated in *The Secret Doctrine*. The teaching of the Great Breath, were one able to understand all its fullness, would indeed reveal the future. The outbreathing of

all Nature, visible and invisible, sets the dimensions of the cycle of evolution. Cycles direct the tropisms of the individual intelligence—whether, for the purposes of growth, the inclination is to seek the self as reflected in the dynamics of manifested existence, or, by a subtle change in the direction of awareness, attention is drawn to the changeless reality behind the dreams of the living world. The two modes of learning are not really different, yet the cycles and their modification of the monad make them seem so. This seeming difference is indeed a great paradox to be resolved.

On a level of more particularity, the teaching of cycles gives more immediate assurance to the struggling pilgrim-soul. There is this statement in *The Secret Doctrine* (II, 301):

> We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas,* as a direct ray from the Universal MAHAT—a ray unimpeded by matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races.

To which is added, many pages later (II, 444):

> Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.
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> Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis,* not only mentally, but also physically. . . . Thus the Americans have become in only three centuries a "primary race," *pro tem.,* before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present or fifth sub-race, in all its new characteristics. . . .
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> When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as

> the snow-capped peaks that tower above them. All we know is that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturæ,* abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. . . . The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will now have become a *new race, and many new nations.*

Specific indications of the meaning of *lusus naturæ* (sport of nature) are provided by H.P.B. in her article, "Premature and Phenomenal Growths," in which she discusses several cases of children who grow to precocious maturity long before reaching their teens, and adds, concerning the coming race, that life will become longer, with briefer childhood, and that the skin-color of the white races will grow darker. The awakening of inner, psychic and spiritual powers will be concomitant with these developments, as pointed out in *The Secret Doctrine* in various places. She speaks of the *Akasic* element in our atmosphere becoming more evident; and, in her article, "The Esoteric Character of the Gospels," she declares that in what is in all likelihood the present, "the psychic idiosyncrasies of humanity will enter on a great change," causing the psychologists to "have some extra work to do." Complementary to these various suggestions are predictions made by Mr. Judge in an article for *Lucifer,* printed after the death of H.P.B. Under the title, "On the Future: A Few Reflections," he wrote: "Now, either H.P.B. was right or she was wrong in what she says in the *Secret Doctrine* about the future of America." He then repeats material found in this book and calls attention to the diverse racial stocks forming the American physiological heritage. There is in this article a curious weaving of familiar, then contemporary historical threads into the larger tapestry of the occult teaching of race evolution. Toward the end he speaks of a destined "victory," which will usher in "the new order of Ages" referred to on the great seal of the United States. He continues:

> A victory in the union of the Egos from East and West; for England stretches one hand over to the home of the new race, which she can never own, with the other governing India, and completes the circuit. It may be a fleeting picture, perhaps to

be wiped out for a while in a stream of blood, but such is the way the cycles roll and how we may learn to read the future. For England's destiny is not complete, nor has the time struck. None of us hug foolish delusions too long, and even if Ireland were once a most sacred place, that is no reason why we should want to go there. For in America those whose Karma has led them there will work for the same end and brotherhood as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reincarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

The heightened expectations of this vision of the future are qualified, however, by ordeals that will have to be endured before the pacific, brotherly society of tomorrow is reached. Mr. Judge speaks of "streams of blood," and H.P.B., in *The Secret Doctrine* (I, xliv) mentions accounts to be "settled and squared between the races"—a process that already seems in full swing. And in the *Path* for October, 1892, Mr. Judge observed that "as our civilization is based on force and devoid of a true philosophical basis, the newest race —in America—will more quickly than any other show the effect of false teachings and corrupted religion." Reviewing the labor disputes of his time, involving troops called out "to suppress disorder among workmen and to protect the property of corporations who have not taken a course to inspire their workers with love," he remarked:

We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest.

There is also this passage:

This glorious country, free as it is, will not long be calm; *unrest is the word for this cycle. The people will rise.* For what, who can tell? The statesmen who can see for what the uprising will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. . . . Let those whose ears can hear the whispers and the noise of gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand

> of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation will be.

Another expression in the same vein appeared in his article, "Direful Prophecies," in which he speaks briefly of astrological prophecies concerning natural cataclysms, pointing out that these events amounted to a confirmation of what H.P.B.'s "Eastern friends told her of coming cyclic changes." Mr. Judge adds:

> A steady prognostication of disturbance has been indulged in, and this general outlook would seem right. The disturbances were expected in the realm of mind, morals, and religion by those true astrologers who seldom speak, and the increase of crime like that of bomb-throwing justifies each month the general prediction. Seismic disturbance is the physical sign of disturbance in the moral, psychic, and mental fields. This is an old axiom in the East. . . .
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> That earthquakes, floods, and great social changes would go on increasing has been known to Theosophists since the day Tom Paine saw psychically "a new order of ages for the human race opening up in the affairs of America," before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the Union—"A new order of ages"—was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle.

So, along with the encouragement that our race "is cycling onward on the Spiritual side," are the dark precipitations of the Kali Yuga, and the penalties exacted for Atlantean egotism and a monumental selfishness which combines with gross indifference toward the sufferings of others. But even as new Karma is generated by all these events, the resistless tide of evolution proceeds, and the force of the new cycle may be expected to make itself felt through all this confusion and tragedy. Difficult as it may seem, we may still recognize beneath the turbulence of the present the slow awakening of another and better vision of human life.

For students who find in H.P.B. and Mr. Judge both guidance and source of faith, such prophecies and explanations are builders of confidence and constancy. Examples and illustrations of cyclic law give objectivity to hope. It is true that the soul works unexpectingly, detached from results, filled with the timeless reality of its own being and knowing without speculation that the future will be nothing but an unrolled present. Thus the soul needs no reassurance, and labors done as soul can hardly require the encouragement of a

"sign." But while the subjectivity of the higher soul includes all, the struggling Arjuna, its faltering representative in waking consciousness, longs to see what is withheld from merely physical sight. And so there are "signs" of a sort given him, in various ways—in the prophecies of the teachers, in the scheme of human development metaphysically set forth in the books, and in those heartening utterances set down for one and for all by Mr. Judge in *Letters That Have Helped Me*.

The task, one might say, is to draw together subject and object. The truth, as reflected in objects, in finite happenings, cannot help but be a broken image, something pieced together with the mind. Yet such synthesis, such organization of philosophy and applications, must one day bring a continuous flow of understanding. And then "encouragement" will be no more needed, and "illustrations" will all blend together in a single panorama of the flow of life. No more, then, will there be awe and wonder at those who reach into the deeps of their hearts to bring forth those bursting declarations of trust, such as Thomas Paine declared when he spoke of the unfolding drama of the future he saw in his mind's eye, for the North American continent. For the scroll he read will be seen by many, many men, and the vision of Paine and his colleagues of the close of the eighteenth century will have become a settled conviction of all those who now embody a structured understanding of what must be done.

The month of February contains the anniversary of the start of Kali Yuga. But it also brings the birthdays of great and distinguished Americans in whose example may be seen the energy of emancipating ideas of a spiritual origin. It is such ideas, amplified by the still wider perceptions of later servants of the human race, that contain the promise of cyclic destiny.

ON THE BHAGAVAD-GITA

SEVERAL years ago, in a talk on *The Bhagavad-Gita,* the speaker made some timely suggestions for its study—timely, yet perennially relevant. (For, just as the *Gita* has the timelessness of eternal truth, so thoughtful comment on it bears frequent repetition.) "It would be interesting," he said, "for any student to take the eighteen chapters of the *Gita* and find how many times the First Fundamental Proposition is repeated; then, how many times the effort is made to unite the First and Third propositions." From such a study, the primary theme of the *Gita* will emerge: that God and man are one; that the Supreme Spirit and the consciousness which quests it are one; that the ceaseless, unfading fire of the Real Man is in the heart of each one.

But this is not all. On every page and in almost every sentence, the *Gita* shows that the path to the conscious recognition of the identity of the spirit-in-man with the primeval, all-pervasive, universal Spirit is through ACTION. The various subtitles of *The Bhagavad-Gita* show this: "The Book of Dharma," "The Book of Devotion," "The Book of Deeds." So that, though the *Gita* ostensibly concerns itself with a dialogue between Krishna, the Supreme Spirit, and Arjuna, the embodied spirit, it is in fact a treatise on the philosophy of right action.

Another sidelight on the *Gita,* which may lead to insight if dwelt upon, is the implication of setting: two hostile armies drawn up in battle array, yet with Krishna in only one chariot, that of Arjuna. However, if we have read the earlier portions of the *Mahabharata,* we know that Krishna was related to every leading combatant on both sides. Therefore we cannot believe that Krishna was partial, that he loved Arjuna especially. So why didn't he stand on the rim of Arjuna's chariot and talk to all? Why was he *in* Arjuna's chariot *between* the armies? Surely it must have been because Arjuna was the only one in that vast assemblage who was prepared to listen. "Among thousands of mortals a single one strives for perfection, and among those so striving perhaps a single one knows me as I am."

Nor was Arjuna's early despondency caused by fear of personal failure. Rather it was from aversion to hurting others:

> When I shall have destroyed my kindred, shall I longer look for happiness? I wish not for victory, Krishna; I want not pleasure; for what are dominion and the enjoyments of life, or even life itself, when those for whom dominion, pleasure, and enjoyment were to be coveted have abandoned life and fortune, and stand here in the field ready for the battle? Tutors, sons and fathers, grandsires and grandsons, uncles and nephews, cousins, kindred, and friends! Although they would kill me, I wish not to fight them; no, not even for the dominion of the three regions of the universe, much less for this little earth! Having killed the sons of Dhritarashtra, what pleasure, O thou who art prayed to by mortals, can we enjoy? . . . I would rather patiently suffer that the sons of Dhritarashtra, with their weapons in their hands, should come upon me, and, unopposed, kill me unresisting in the field.

Then Krishna, in urging Arjuna to fight, said in effect: I am in every one of their hearts; and, though they know it not, they are all serving me. They have created self-images which must be destroyed, and you are nothing but the intermediate agent to bring this about. So, "Throwing every deed on me, and with thy meditation fixed upon thy Higher Self, resolve to fight, without expectation, devoid of egotism and free from anguish."

Fifty centuries of *The Bhagavad-Gita* have failed to teach men that the first step on the path to self-knowledge is the destruction of the false idea of self. Here and there a few have learned the lesson. Here and there a few "Arjunas" have seen that the vision of the Spiritual Self, the concept of the mind self (the ego), and the reflected image of the daily self, must become ONE. Then only is the Self master in his own house, and not a prisoner in bondage to desires—a fragmented man.

The road to emancipation is through the perception, realization, and application of the fundamental principles, as expounded in the *Gita*. No one can make the application for another; nor could Krishna speak to any of us were we not of the same Spirit and Soul. "He, O Arjuna, who by the similitude found in himself, seeth but the Atman in all things, whether they be good or evil, is considered to be the most excellent devotee."

The *Gita* may be read in many ways, from many points of view. But if we fail to catch the faint, elusive timbre of the divine image in ALL, the *Gita* can never become for us "The Lord's Song."

THE CHRISTIAN SCHEME

PAGAN ROOTS: *Christian Dogmas*

THE ancient *Kabala,* the Gnosis, or traditional *secret* knowledge, was never without its representatives in any age or country. The trinities of initiates, whether passed into history or concealed under the impenetrable veil of mystery, are preserved and impressed throughout the ages. . . . Who, of those who ever studied the ancient philosophies, who understand intuitionally the grandeur of their conceptions, the boundless sublimity of their views of the Unknown Deity, can hesitate for a moment to give the preference to their doctrines over the incomprehensible dogmatic and contradictory theology of the hundreds of Christian sects? Who that ever read Plato and fathomed his [words] *"whom no person has seen except the Son,"* can doubt that Jesus was a disciple of the same secret doctrine which had instructed the great philosopher? For, as we have shown before now, Plato never claimed to be the inventor of all that he wrote, but gave credit for it to Pythagoras, who, in his turn, pointed to the remote East as the source whence he derived his information and his philosophy. Colebrooke shows that Plato confesses it in his epistles, and says that he has taken his teachings from ancient and sacred doctrines! Moreover, it is undeniable that the theologies of all the great nations dovetail together and show that each is a part of "one stupendous whole." Like the rest of the initiates we see Plato taking great pains to conceal the true meaning of his allegories. Every time the subject touches the greater secrets of the Oriental *Kabala,* secret of the true cosmogony of the universe and of the *ideal,* preëxisting world, Plato shrouds his philosophy in the profoundest darkness. His *Timæus* is so confused that no one but an *initiate* can understand the secret meaning. And Mosheim thinks that Philo has filled his works with passages directly contradicting each other for the sole purpose of concealing the true doctrine. For once we see a critic on the right track.

And this very trinitarian idea, as well as the so bitterly denounced doctrine of emanations, whence their remotest origin? The answer is

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NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

easy, and every proof is now at hand. In the sublime and profoundest of all philosophies, that of the universal "Wisdom-Religion," the first traces of which, historical research now finds in the old pre-Vedic religion of India. As the much-abused Jacolliot well remarks, "It is not in the religious works of antiquity, such as the *Vedas,* the *Zend Avesta,* the Bible, that we have to search for the exact expression of the ennobling and sublime beliefs of those epochs."

"The holy primitive syllable, composed of the three letters A—U—M., in which is contained the Vedic Trimurti (Trinity), must be kept secret, like another triple Veda," says Manu, in book xi., sloka 265.

Swayambhouva is the unrevealed Deity; it is the Being existent through and of itself; he is the central and immortal germ of all that exists in the universe. Three trinities emanate and are confounded in him, forming a Supreme *unity.* These trinities, or the triple *Trimurti,* are: the Nara, Nari, and Viradyi—the *initial* triad; the Agni, Vaya, and Sourya—the *manifested* triad; Brahma, Vishnu, and Siva, the *creative* triad. Each of these triads becomes less metaphysical and more adapted to the vulgar intelligence as it descends. Thus the last becomes but the symbol in its concrete expression; the necessarianism of a purely metaphysical conception. Together with Swayambhouva, they are the ten *Sephiroth* of the Hebrew kabalists, the ten Hindu Prajapatis—the En-Soph of the former, answering to the great *Unknown,* expressed by the mystic A U M of the latter.

Says Franck, the translator of the *Kabala*:

"The ten Sephiroth are divided into *three classes,* each of them presenting to us the divinity *under a different aspect,* the whole still remaining an *indivisible Trinity.*

"The first three Sephiroth are purely intellectual in metaphysics, they express the absolute identity of existence and thought, and form what the modern kabalists called the intelligible world—which is the first manifestation of God.

"The three that follow, make us conceive God in one of their aspects, as the identity of goodness and wisdom; in the other they show to us, in the Supreme good, the origin of beauty and magnificence (in the creation). Therefore, they are named the *virtues,* or the *sensible world.*

"Finally, we learn, by the last three Sephiroth, that the Universal

Providence, that the Supreme artist is also *absolute Force,* the all-powerful cause, and that, at the same time, this cause *is the generative element of all that is.* It is these last Sephiroth that constitute the *natural world,* or nature in its essence and in its *active* principle. *Natura naturans.*"

This kabalistic conception is thus proved identical with that of the Hindu philosophy. Whoever reads Plato and his *Dialogue* Timæus, will find these ideas as faithfully re-echoed by the Greek philosopher. Moreover, the injunction of secrecy was as strict with the kabalists, as with the initiates of the Adyta and the Hindu Yogis.

"Close thy mouth, lest thou shouldst speak of *this* (the mystery), and thy heart, lest thou shouldst think aloud; and if they heart has escaped thee, bring it back to its place, for such is the object of our alliance" (*Sepher Jezireh, Book of Creation*).

"This is a secret which gives death: close thy mouth lest thou shouldst reveal to the vulgar; compress thy brain lest something should escape from it and fall outside" (*Agrouchada-Parikshai*).

Truly the fate of many a future generation hung on a gossamer thread, in the days of the third and fourth centuries. Had not the Emperor sent in 389 to Alexandria a rescript—which was forced from him by the Christians—for the destruction of every idol, our own century would never have had a Christian mythological Pantheon of its own. Never did the Neo-platonic school reach such a height of philosophy as when nearest its end. Uniting the mystic theosophy of old Egypt with the refined philosophy of the Greeks; nearer to the ancient Mysteries of Thebes and Memphis than they had been for centuries; versed in the science of soothsaying and divination, as in the art of the Therapeutists; friendly with the acutest men of the Jewish nation, who were deeply imbued with the Zoroastrian ideas, the Neo-platonists tended to amalgamate the old wisdom of the Oriental *Kabala* with the more refined conceptions of the Occidental Theosophists. Notwithstanding the treason of the Christians, who saw fit, for political reasons, after the days of Constantine, to repudiate their tutors, the influence of the new Platonic philosophy is conspicuous in the subsequent adoption of dogmas, the origin of which can be traced but too easily to that remarkable school. Though mutilated and disfigured, they still preserve a strong family likeness, which nothing can obliterate.

But, if the knowledge of the occult powers of nature opens the spiritual sight of man, enlarges his intellectual faculties, and leads

him unerringly to a profounder veneration for the Creator, on the other hand ignorance, dogmatic narrow-mindedness, and a childish fear of looking to the bottom of things, invariably leads to fetish-worship and superstition.

When Cyril, the Bishop of Alexandria, had openly embraced the cause of Isis, the Egyptian goddess, and had anthropomorphized her into Mary, the mother of God; and the trinitarian controversy had taken place; from that moment the Egyptian doctrine of the emanation of the creative God out of Emepht began to be tortured in a thousand ways, until the Councils had agreed upon the adoption of it as it now stands—the disfigured Ternary of the kabalistic Solomon and Philo! But as its origin was yet too evident, the *Word* was no longer called the "Heavenly man," the *primal* Adam Kadmon, but became the Logos—Christ, and was made as old as the "Ancient of the Ancient," his father. The *concealed* WISDOM became identical with its emanation, the DIVINE THOUGHT, and made to be regarded coëqual and coëternal with its first manifestation.

If we now stop to consider another of the fundamental dogmas of Christianity, the doctrine of atonement, we may trace it as easily back to heathendom. This corner-stone of a Church which had believed herself built on a firm rock for long centuries, is now excavated by science and proved to come from the Gnostics. Professor Draper shows it as hardly known in the days of Tertullian, and as having "*originated* among the Gnostic heretics." We will not permit ourselves to contradict such a learned authority, farther than to state that it *originated* among them no more than their "anointed" Christos and Sophia. The former they modelled on the original of the "King Messiah," the male principle of wisdom, and the latter on the third Sephiroth, from the Chaldean *Kabala,* and even from the Hindu Brahma and Sara-âsvati, and the Pagan Dionysus and Demeter. And here we are on firm ground, if it were only because it is now proved that the New Testament never appeared in its complete form, such as we find it now, till 300 years after the period of apostles, and the *Sohar* and other kabalistic books are found to belong to the first century before our era, if not to be far older still.

The Gnostics entertained many of the Essenean ideas; and the Essenes had their "greater" and "minor" Mysteries at least two centuries before our era. They were the *Isarim* or *Initiates,* the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Bud-

dhistic monasticism by the missionaries of King Asoka, and amalgamated later with the earliest Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other conquering hordes. The hierophants had their *atonement* enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among hierophants as the BAPTISM OF BLOOD, and was considered not as an atonement for the "fall of man" in Eden, but simply as an expiation for the past, present, and future sins of ignorant but nevertheless polluted mankind. The hierophant had the option of either offering his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn "new birth," the initiator passed "the word" to the initiated, and immediately after that the latter had a weapon placed in his right hand, and was ordered *to strike*. (For explanatory note, see THEOSOPHY 55: 43-5.) This is the true origin of the Christian dogma of atonement.

Verily the "Christs" of the pre-Christian ages were many. But they died unknown to the world, and disappeared as silently and as mysteriously from the sight of man as Moses from the top of Pisgah, the mountain of Nebo (oracular wisdom), after he had laid his hands upon Joshua, who thus became "full of the spirit of wisdom" (*i.e., initiated*).

Nor does the Mystery of the Eucharist pertain to Christians alone. Godfrey Higgins proves that it was instituted many hundreds of years before the "Paschal Supper," and says that "the sacrifice of bread and wine was common to many ancient nations." Cicero mentions it in his works, and wonders at the strangeness of the rite. There had been an esoteric meaning attached to it from the first establishment of the Mysteries, and the Eucharistia is one of the oldest rites of antiquity. With the hierophants it had nearly the same significance as with the Christians. Ceres was *bread,* and Bacchus was *wine;* the former meaning regeneration of life from the seed, and the latter—the grape—the emblem of wisdom and knowledge; the accumulation of the spirit of things, and the fermentation and subsequent strength of that esoteric knowledge being justly symbolized by wine. The mystery related to the drama of Eden; it is said to have been first taught by Janus, who was also the first to introduce in the temples the sacrifices of "bread" and "wine" in com-

memoration of the "fall into generation" as the symbol of the "seed." "I am the vine, and my father is the husbandman," says Jesus, alluding to the secret knowledge that could be imparted by him. "I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."

The festival of the Eleusinian Mysteries began in the month of Boëdromion, which corresponds with the month of September, the time of grape-gathering, and lasted from the 15th to the 22nd of the month, *seven* days. The Hebrew festival of the Feast of Tabernacles began on the 15th and ended on the 22nd of the month of Ethanim, which Dunlap shows as derived from Adonim, Adonia, Attenim, Ethanim; and this feast is named in Exodus (23:16) the feast of *ingatherings*. "All the men of Israel assembled unto King Solomon at the feast in the month Ethanim, which is the *seventh*."

The dance performed by David round the ark was the "circle-dance" said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh (Judges 21:21, 23 *et passim*), and the leaping of the prophets of Baal (I Kings 18: 26). It was simply a characteristic of the Sabean worship, for it denoted the motion of the planets round the sun. That the dance was a Bacchic frenzy is apparent. Sistra were used on the occasion, and the taunt of Michael and the king's reply are very expressive. "The king of Israel uncovered himself before his maid-servants as one of the *vain* (or debauched) fellows shamelessly uncovereth himself." And he retorts. "I will play (act wantonly) before ——, and I will be yet more vile than this, and I will be base in my own sight." When we remember that David had sojourned among the Tyrians and Philistines, where their rites were common; and that indeed he had conquered that land away from the house of Saul, by the aid of mercenaries from their country, the countenancing and even, perhaps, the introduction of such a Pagan-like worship by the weak "psalmist" seems very natural. David knew nothing of Moses, it seems, and if he introduced the Jehovah-worship it was not in its monotheistic character, but simply as that of one of the many gods of the neighboring nations—a tutelary deity to whom he had given the preference, and chosen among "all other gods."

letters • questions • comment

In The Secret Doctrine (I, 268) *H. P. Blavatsky uses the phrase "sinful matter." If the characteristic of degrees of sinfulness is dependent upon motive, it is difficult to see how matter, per se, merits this designation.*

The characterization of matter as "sinful" probably ought to be regarded as applying in the same way as what is said about the propensities of the Astral Light. There is a sense in which matter is the "dregs" of past cycles of evolution (see in the *Glossary* under the heading *Q'lippoth*). As one of the primary opposites of cosmic manifestation, Matter is not "sinful," but the stuff of all living forms, yet it comes to bear the impress of the motives and feelings of the beings who use it. There is an echo of this old, philosophical teaching in the Christian idea of centuries ago when the Devil was thought to inhabit the world of flesh. Man, while encased in a body, was taught to submit to mortification in order to conquer this obstreperous part of his nature. And to speak of "sinful matter" might clothe the idea in terms understandable to the race mind at a given time.

Today, physical matter in both visible and invisible aspects is the object of hypotheses, study, and research on the part of men of science. Matter is a fact, one of the basic facts of an overt, objective existence, yet still a mystery. But can it be called good or bad, pleasant, desirable or repulsive? These terms represent human values and even from this standpoint are not stable, since a man's circumstances may alter his reactions, and the object which once was desired may at another time be viewed with indifference, even dislike.

It is sometimes suggested that all that can be said about the first basic source-principle of Theosophy is that it *is*. Something like this might be said of matter, as an enduring principle once a period of evolution has begun. It, too, *is*—has being or existence. It is through matter that we have forms, and it is while within these forms that we experience and learn. At the human stage of development this learning is an individual process. Each form is separate and distinct from other forms—is a unit. The consciousness within

each one looks outward, sees separate beings, and feels itself as one among many. Yet it is possible for this same consciousness to arrive at another point of view, one which might be termed universal as contrasted with separative. After all, the substance-principle is one, and there is a constant interchange of the very material which makes up the form. There is continual alternation of merging and emerging substance. To be tied to forms and outward appearances only is to be enslaved by the ever-changing. Does this, then, make matter "sinful?" Is it not rather the erroneous point of view of the one who sees the form as the Real?

A philosophical consideration of the subject of matter is the way out of this dilemma. From among numerous references there is the following which appeared in an article in *Lucifer,* 1888, titled "Letters on Magic and Alchemy" (reprinted in THEOSOPHY 3:308):

> "Matter" and "Mind" are undoubtedly two terms signifying two different aspects or modes of motion of the eternal *One*. This truth is clear to the spiritual perception of those who can see with the eye of Reason, and they require no further proof; but even to those who are accustomed to reason from the plane of external observation only, the Unity of the All and the consequent identity of Matter is a fact which gradually forces itself upon their scientific attention.

If this idea is accepted, that matter and mind are one, the next step is to consider that there is a further unity, one which is described in *The Secret Doctrine* (I, 416) in these terms:

> In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch as they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually inter-dependent—"in order that both should live." If one is arrested, the action of the other will become immediately self-destructive.

Man, then is both spirit and matter in action. If the balance of these two is disturbed the evolutionary process is likewise disturbed. The root of such disturbance is in the mind, in the ideas held. Hence if undue attention is paid to the material aspect, the result is harmful, even "sinful." It is only through a change in attitude that the balance can be restored, thus substituting the term "useful" for "sinful" in describing the substance of life.

THOUGHTS IN SOLITUDE

V: The Two Pathways

IN man's attempt to pierce the dark mists of ignorance that surround him, in his search after the perfect life, two ideas alternately dominate his horizon—two pathways seem alternately to invite his footsteps. These may roughly be designated as the Scientific and the Religious.

When full consideration is given to the stupendousness of the undertaking, to the almost inconceivable heights at which we aim; when it is realized that we aspire to reach the ranks of the Dhyan Chohans, the rulers of our Planetary System; to become, in fact, part of that diffused Divine consciousness in which is upheld the life of the World, does it not seem reasonable to conclude that all knowledge and all power must have been realized and beneficently practised by such an one in his upward course—that the conquering of the desires of the outer senses must have been accompanied by the development of the inner senses, through whose agency the whole elemental kingdom must have been cognised and conquered, and the hearts and minds of men read as in an open book?

But when the disciple realizes that all earthly power, honor, dominion, has long been put aside by him as valueless—that the one word which has dominated his being is love, and that the failure to realize any perfect union on earth has created and intensified the desire to plunge and to be lost in the Nirvanic ocean of Divinity, will not the attainment of powers and the development of inner senses appear to him as mere circumlocution and surplusage? Why not make for his goal at once? The bondage of material life being but the impulse to act, liberation consists in destroying this impulse, not by suppression, but by the knowledge that the ego is independent of it. This knowledge is attained through faith, but the faith that leads up to it is liable to die if not fed by obedience to the will of God—"If thou wouldst enter the life, keep the commandments"—

Note.—This article was first printed by Wm. Q. Judge in the *Path* for June, 1887.

the commandments set in the various Scriptures of Humanity—then in long-suffering patience work out the term of imprisonment in flesh.

Ruling the flesh
By mind, governing mind with ordered Will;
Subduing Will by knowledge, making this
Serve the firm Spirit, and the Spirit cling
As Soul to the eternal changeless Soul,

till the "dark" and "passionate" qualities of Nature have melted away, and the serenity of "Satwa" alone remains. And the soul, which has centered itself more and more on the Supreme Soul, will find its earthly ties gradually dissolve, until the last one disappears, and it naturally gravitates to its eternal home.

This is a lovely picture, and there are many to whom such a pathway—the pathway of Religion—must have inconceivable attractions; but let us pause and consider well whether it is one which we in this Kali Yug are yet fitted to follow to the exclusion of all others.

If we were such complete masters of the physical nature as to be absolutely fearless under any conceivable circumstances, and if our hearts were filled with such an all-embracing love for Humanity that at no moment would we hesitate to lay down our lives for it, we might, perhaps, consider ourselves worthy of passing through the final gateway of contemplative devotion. Doubtless there are few men, worthy of the name, who have not risen, in moments of exaltation, to the thought that even the physical well-being—let alone the eternal salvation!—of suffering Humanity would be cheaply purchased by his death. It needs not to turn for an example to the Cross of Calvary, though that is regarded by Christians who fail to realize the inner meaning of their own faith as something uniquely transcendental in its self-sacrifice. Heroism is not so far to seek, and History can point to many a martyr who has braved as painful and ignominious a death without the stupendous motive for the sacrifice, such as might well goad any high-souled man to make it. But it is another thing to live constantly in the devoted frame of mind referred to, from merely rising to it in moments of exaltation.

Doubtless, also, there are men who by the judicious use of right emotion, can, at times, so nerve themselves that fear shall seem an unknown word; but who is able to live in constant disregard of con-

sequences, even on the physical plane with which we are tolerably well acquainted? So long as the horrors of the unknown psychic plane transcend anything we can conceive of on the physical, or while the realms of darkness contain one thought of terror for our imaginations, how can we consider ourselves worthy of the final crown of being? For is it not Perfection that we aim at? And where a trace of fear is present, or where love in its plenitude is absent, how can we expect to be within measurable distance of our goal? Four lines from one of Matthew Arnold's poems, many of which seem to breathe a subtle, though possibly unintentional aroma of occult thought, may here partially help to express the idea intended:

> And he who flagged not in the earthly strife
> From strength to strength advancing—only he,
> His soul well knit, and all his battles won,
> Mounts, and that hardly, to eternal life.

Though it must be remembered that fear is an attribute of the physical only, there is an interblending of the elements of our nature, and it stands to reason that the unknown sights and sounds of the plane just beyond that of which the physical is cognisant are capable of striking a far deeper terror, as well as of fascinating with a more subtle power.

And is it not logical to suppose that, as the disciple has gradually realized the unsatisfying nature of all earthly things—has learned to put aside its temptations, and to rise occasionally to a standpoint where its fears cannot assail him, so he must start on his journey of discovery in the unknown psychic world—armed always with the firm will and the lofty aspirations towards the Spirit—till he has learned also that its attractions cannot detain him, and that he has the power within him to dominate its terrors?

Until, therefore, we can stand as master in our house of life, and until the "Enthusiasm of Humanity" has possessed our Being, we must not imagine that we can discard the Scientific pathway before we have really begun to tread it. Indeed, the desire to tread the Religious path alone may, in some cases, have a partially selfish origin not altogether unallied to the slothful quality of "Tamas."

When it is realized, too, that work for Humanity "all up the line" is the prevailing rule, that the Divine and Semi-divine beings whom we know under the name of Mahatmas and Adepts are unremitting in their arduous work for the race, it will become apparent that the breaking down of the walls of our personality, and the

merging of our individual being in the universal Divine Being, is a very far-off goal, which not all of them even have yet reached.

The attitude of mind of all students of Occultism towards the great mass of Humanity, must, as stated in Zanoni, be one either of pity or of scorn—as a fact, it seems to fluctuate between these two. The feeling of scorn, indeed, easily rises in the breast when contemplating the petty aims and prejudiced views of even the noblest and worthiest specimens of the race we have known; and when to a naturally proud disposition is added the conviction that the objects of desire striven for by the mass of men are below contempt, the feeling of scorn often seems to carry all before it; and when it is felt that through pain and suffering heights of thought have been scaled, and that contemporaries, and even those who were once looked up to as teachers, have been left below, it often seems as if the only refuge from the lonesome isolation were to be found in a scornful pride. But surely, pity is the truer feeling, and it must be with relief that the disciple turns to the softer memories of past years, when the mere glance of a passer in the street carried home a tale of untold endurance and uncomplaining suffering, or when a modulation of voice opened the flood-gates of emotion, and the deep pathos of the fate of this suffering Humanity seemed to bind all together in community of being. It is in such moments as these, when it is realized that the supremest bliss would be obtained by the utter abandonment of "self" for the Great Cause, that the two pathways really merge in one, and it is felt that the "great renunciation" must be the final outcome alike of the love of God and of the service of man.

It would seem, then, that our efforts to identify ourselves with the great whole must not be confined to yearnings after the ineffable Perfection, but must also take the form of work, on whatever plane it may be, for a more or less recognisedly concrete Humanity. It is very difficult to know what special form this work should take. While fully accepting the ideas expressed in Number II of this series, as to the futility of attempting to exert paramount influence on the thoughts of others. Ignorance must yet be recognised as the prime curse of mankind; the attempts at diffusion of the true philosophic thought must, therefore, ever stand in the first place; and doubtless, along with the increased effort to enlighten Humanity, there will arise in the heart of the worker a greater love for and identification with Humanity which must lead to a more or less

partial breaking down of the partition walls of his individuality.

If we turn from the evolution of the individual to the evolution of the race as a whole the analogous thoughts which occur are, that while the veil of obscurity must ever hide the future, and while it must remain impossible for us to know whether our special efforts in this or in that direction are destined to be successful, it may broadly be stated that—at least in this Western civilization of ours—individualism seems to have reached its zenith, and that the problems for the race to work out in the future will probably lie in the altruistic effort to supplant individualism by schemes which will more or less recognise the underlying Brotherhood of Humanity. The societies of to-day that call themselves Socialistic put forward plans that may be utterly inchoate and unworkable—and some of their members certainly appear to hold opinions as to the rights of revolution and violence which are alike hateful and fearsome to all true lovers of order—but those who think their work lies in this direction will doubtless feel impelled to try and discover the truth that underlies all these manifestations, with the view of guiding, if possible, the forces towards a peaceful issue.

The development of the inner senses is also one of the many pathways that must be pursued for the attainment of the real knowledge and power whereby we may potently help this suffering humanity, and give our aid to the few strong hands who hold back the powers of darkness "from obtaining complete victory." When by the unfoldment of the inner perceptions, we have reached the platform whence earthly life is seen as from a height, the physical nature will have become a mighty tool in our hands to be used in the service of man. What vistas of work for the race will then unfold to our view! Of those who can grasp this idea by strong imaginative power, some will, no doubt, feel urged to force the development, though such forcing must doubtless be attended with danger. That it can be forced is a fact known to many students of occultism, and he who is in earnest will doubtless find a more or less competent instructor. To step consciously into situations where previous experience will be unavailing and where dangers are known to exist certainly requires courage, but how is greater strength to be gained or courage to be acquired save by undertaking the task and facing the danger? Nothing should be done rashly, and every step should be taken with due caution, but the path will have to be trod some day, and if only a little courage and a little strength are already pos-

sessed, this would seem to be a means of increasing our store of them. A sudden stoppage of the heart by an access of sheer terror, or a death in life dragged on to the grave through the delirium of madness, are awful possibilities to contemplate, but even were the investigator by some rash attempt to make utter wreck of himself in conflict with one of the elemental forces of nature, it should always be remembered that it would only be of his present earth-life that the wreck would be made, and that when his time came to appear again on the earthly scene, he would doubtless come back endowed with greater powers than if he had not made the attempt at all.

The separation throughout this paper of the two pathways, the Scientific and the Religious, has been made, it must be remembered, for purposes of contrast. Such division is purely arbitrary. Man's nature is indeed complex, but it is a unity in complexity; similarly, the path, though multiform, is one. But it is more especially in carrying out such investigations or developments as those just dwelt on that the supreme necessity of the qualities known as the devotional or religious is apparent. Indeed, it may safely be asserted that the searcher who starts with a mere scientific interest, and in his own strength only, runs the greatest possible danger, while he is certain of success whose animating motive is the all-embracing love of Humanity, or the still intenser worship of the Supreme Perfection. If the old self regains its dominance, the disciple may well tremble, for in such moments the "Dweller of the Threshold" has a secret ally in the man's inner stronghold; but while the love and the faith continue to be his guiding impulses failure is impossible, for when "Self" is cast aside, what is there to fear for? and when God dwells in the heart, then is strength made perfect.

PILGRIM

Before the manifold, there must be the One, that from which the manifold rises. . . . Because (failing such a unity) the multiplicity would consist of disjointed items, each starting at its own distinct place, and moving accidentally to serve a total.

—PLOTINUS

on the lookout

Web of Interaction

"The silent worship of abstract or *noumenal* Nature, the only divine manifestation," H. P. Blavatsky observes in *The Secret Doctrine,* "is the one ennobling religion of Humanity." It is good to recognize an echo of this theme embodied in the lead article of the *Saturday Review* for Dec. 2, 1967. The writer, Richard L. Means, a sociologist at Kalamazoo College in Michigan, finds a key to the moral crisis of the present in the neglect of the idea "that man's relation to nature is a moral one." Present-day critics and moralists seldom consider this possibility. The torn and bleeding earth arouses little shame or passionate regret in today's writers. Prof. Means thinks that there should be wider application of Albert Schweitzer's "reverence for life." He writes:

> Aided by machines, cranes, bulldozers, factories, transportation systems, computers, and laboratories, man does force nature's hand. This does not, however, force us to an acceptance of metaphysical materialism, the naïve belief that matter and physical force are the only realities. The power of ideas, of values, provides the presuppositions which in the first place create a particular web of human interaction between nature and man. The power of the contemplative idea, the chain of speculative reason, the mathematician's art, and the philosopher's dreams must also be considered.

Diminished Man

The crisis of the present, this writer believes, comes from massive mistreatment of our environment. After listing the many ravages of the natural world—the disappearance of forms of natural life, the mutilation of the Grand Canyon, the pollution of air and waterways, the slow death in the waters of the Great Lakes—Prof. Means says:

> In short, such activities seem to belittle and diminish man himself. Thus the activities of those who suggest such destruction assume a restricted view of man and his capacity for joy in

nature. In this sense, such activities are immoral.

For answer to the question, "Why is man's relation to nature a moral crisis?", Prof. Means turns to Lynn White, Jr.'s article in *Science* for March 10, 1967, to show that our religious and ethical views of nature need review and alteration. Summarizing, Prof. Means writes:

> He [Lynn White] argues that the Christian notion of a transcendent God, removed from nature and breaking into nature only through revelation, removed spirit from nature and allows, in the ideological sense, for an easy exploitation of nature.
>
> On the American scene, the Calvinistic and the deistic concepts of God were peculiarly alike at this point. Both envisioned God as absolutely transcendent, apart from the world, isolated from nature and organic life.

Neglect of Moral Implications

Like Prof. White, Prof. Means shows sympathy for the groping efforts of beats and hippies to find a closer bond with nature. The interest in Zen Buddhism, he says, "may represent an overdue perception of the fact that we need to appreciate more fully the religious and moral dimensions of the relation between nature and the human spirit." Following are some concluding passages:

> Why do almost all of our wisest and most exciting social critics meticulously avoid the moral implications of this issue? . . . the refusal to connect the human spirit to nature may reflect the traditional thought pattern of Western society wherein nature is conceived to be a separate substance—a material—mechanical, and, in a metaphysical sense, irrelevant to man.

Deep Origins of Crisis

> It seems to me much more fruitful to think of nature as part of a system of human organization—as a variable, a changing condition—which interacts with man and culture. If nature is so perceived, then a love, a sense of awe, and a feeling of empathy with nature need not degenerate into a subjective, emotional bid for romantic individualism. On the contrary, such a view could help to destroy egoistic, status politics, for it helps unmask the fact that other men's activities are not just private, inconsequential, and limited in themselves; their acts, mediated through changes in nature, affect my life, my children, and the generations to come. In this sense, justification of a technological arrogance toward nature on the basis of dividends and profits is not just bad economics—it is basically an immoral act. And our contemporary moral crisis, then, goes much deeper than questions of political power and law, of urban riots and slums. It

may, at least in part, reflect American society's almost utter disregard for the value of nature.

Such basic questioning, calling for a deeper philosophy of meaning and human relationships—one which includes the living universe and all natural things—is a new spirit in the modern world. There is now openness, apparently, to a revival of ancient pantheistic religion. Perhaps this *Saturday Review* article is only the beginning of its expression.

"Basic Ignorances"!

There is a change, also, in the attitude of many scientists. This may be seen in the notice by Lancelot L. Whyte, philosopher of science, in his recent book, *Internal Factors in Evolution* (Braziller, 1965), that the science of today is as much characterized by admissions of ignorance as by claims to "new knowledge." At the start of a chapter on "Biological Organization," he writes:

> Three basic ignorances mark the scientific scene in our day:
> 1. The form of a unified theory of physical field particles.
> 2. The character of biological organization.
> 3. The structure of brain-mind processes.
>
> Never before have scientists experienced so vividly the sense of approaching new fundamental unknowns; never have *three* basic themes appeared so ripe with the possibility of major discoveries. For these are each clearly circumscribed problems already subject to experimental and theoretical analysis, and it would be surprising if great advances towards the solution of all of them were not made during this century. But what is perhaps most likely is the discovery of a new mathematical method of analysis and synthesis throwing light simultaneously on all three.

In suggesting that these problems are not unrelated, Dr. Whyte may be right. The student of Theosophy would see behind these problems, as he has formulated them, the fundamental key of psychic or astral organization as the ground of all manifested unities. The *Anima Mundi* of the ancients was much more than a spiritual abstraction; it names the vital presence of invisible cohesive forces which express the intelligence behind all motion that can be mathematically described; and the astral body is plainly what scientists are looking for under the heading of "the character of biological organization." Meanwhile, for light on the "structure of brain-mind processes," one could make no better beginning, scientifically or

otherwise, than with a reading of H.P.B.'s article, "Psychic and Noëtic Action."

"Principle of Complementarity"

Still another light on the changing mood of scientists is provided by Rollo May's report of a conversation he had with the physicist, Werner Heisenberg, in 1955. (This is in Dr. May's new book, *Psychology and the Human Dilemma,* issued in 1967 by D. Van Nostrand). Dr. May relates:

> When we were together in an automobile for a several hours' trip at a conference, I seized the opportunity to ask him to explain to me his principle of indeterminacy. A genial person, he complied. In the course of his discussion he emphasized his belief that our classical, inherited view of nature as an object "out there" is an illusion, that the subject is always part of the formula, that the man viewing nature must be figured in, the experimenter into his experiments or the artist into the scene he paints.
>
> This subject-object polarity, he indicated, was what he and Niels Bohr called the "principle of complementarity." At this point he dropped an aside. "Of course, you psychologists in your discipline have always known this." I smiled to myself, not wanting to interrupt his discourse; but I had the uneasy feeling that the inseparable relation between subject and object he was describing was exactly what much contemporary psychology had been trying strenuously to avoid.

Co-operation of Subject and Object

Even if psychologists of mechanist persuasion not only avoid this point of view, but are lacking even in conceptual vocabulary to entertain it, the "inseparable relation between subject and object" has become a prime conception of physical theory, as various books will testify. Meanwhile, we may here call attention to its harmony with what is said on the subject in *The Secret Doctrine* I, 329:

> In strict accuracy—to avoid confusion and misconception—the term "Matter" ought to be applied only to the aggregate objects of possible perception, and "Substance" to *noumena;* for inasmuch as the phenomena of *our* plane are the creation of the perceiving Ego—the modifications of its own subjectivity—all the "states of matter representing the aggregate of perceived objects" can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the co-operation of Subject and Object results in the Sense-object or phenomenon.

Scientific Hypothesis to be Proven?

During the early part of the twentieth century, scientific concern with the possible existence of Ether gradually waned; but now a physicist at Washington University, Dr. Peter R. Phillips, is planning an experiment which he hopes will prove that Ether does exist—that Space is full, not empty. According to the Los Angeles *Times*, (Nov. 16, 1967):

> The idea, basically, is to suspend a bar magnet from an extremely fine fibre, shelter it as much as possible from all external influences, and see whether it twists slowly from side to side. If the earth is indeed moving through an ether, the magnet should twist first one way, then the other on a daily cycle, since the rotation of the earth would cause the ether to hit the magnet from a different direction as the earth turns. The presumption is that the ether is made up of infinitesimally small particles that would interact with electrons in the magnet.

Ether, an Occult Dogma

In *The Secret Doctrine* (I, 490-91) H. P. Blavatsky discusses Sir Isaac Newton's theory that some such "non-material" medium as Ether must exist to account for the phenomena of transmission of light and the force of gravity. On page 12, of the first volume, she says: ". . . it must be stated that Occult Science recognizes *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth." Elsewhere, she calls Ether "an occult dogma," and the following passage (I, 257-58) suggests that the time may be drawing near when scientists will be able to establish its existence.

> It will only be in the next, or fifth, Round that the fifth Element, *Ether*—the gross body of Akasa, if it can be called even that—will, by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be as at present hypothetical, and also an "agent" for so many things. And only during that Round will those higher senses, the growth and development of which Akasa subserves, be susceptible of a complete expansion. As already indicated, a *partial* familiarity with the characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perception as obstructive to him as a thick fog, and no more.

On the Psychological Front

So little attention has been given in the American press lately to the work of the behavioral psychologists that it comes as a surprise to learn that in Canada they are going strong. An article in the *London Free Press* Weekend magazine (Canada) tells of a "network of clinical psychologists who have succeeded in making brainwashing respectable in Canada during the past five years" by using methods remarkably similar to those used in conditioning animals. The reporter comments on a typical treatment:

> I found a striking parallel can be drawn between the behaviorists' methods and those of the dreaded Ministry of Truth, which controlled every action, word, gesture and thought in Orwell's fictional world [of *1984*].
>
> The behavior therapists of 1967 are equipped with all the way-out trappings associated with suppression. Two-way mirrors, bugged rooms, powerful conditioning drugs and electric-shock devices are standard equipment.

Playing God?

The alarming thing is the enthusiasm of these behavior therapists, as they prefer to be called, for "reconditioning" society. "Given unlimited time," says one, "we can condition people in the way one programs a computer." And another admits he has a project under way for a mass brainwashing (via TV) that would include "not just a group, a hospital ward or even a city—but the whole of Canada." This man believes he could "make this country a much better place in which to live."

The list of "cures" by the behavior therapists may sometimes seem impressive, if we consider behavior only, but the moral and ethical implications are frightening. Man's higher nature is not even thought of, much less called upon to control and direct his actions. Manipulative techniques are substituted for the patient's will power and egoic discrimination. These behaviorists assert that they "only condition people to meet the accepted standards of society," but how do they expect to keep pace with the rapidly-changing standards of today?

Yet, as frequently happens in the discussion of any complex problem, there is a "gray" area in the treatment of so-called "incurables" in mental hospitals. These people seem to have relinquished egoic control, and have allowed themselves to regress to a point where they are unable to relate to anything or anybody. Some of these

patients have been helped to improved behavior, permitting their removal to nursing homes. While this is doubtless useful to "society," the effect on the individual from the standpoint of reincarnation remains open. Conditioning may be in order only as a "desperate remedy," when all else has failed. If used as a substitute for individual choice and arousal of the will, it can only be regarded as anti-human.

At Home—the Anti-traditionalists

Here in the United States, more and more attention is being given to the "anti-traditionalists" who insist that the term "mental illness" should never have been used. They prefer to regard their patients, not as sick, but as merely "ineffective" in coping with life's problems. (Los Angeles *Times,* Oct. 9, 1967.) Dr. George Albee of Western Reserve University, for example, proposed that a closing date be set for every mental hospital in America, and that all the nation's psychiatrists be retrained as general practitioners. Dr. Sydney Jourard, of the University of Florida, urged that psychiatrists should stop viewing patients as "mentally ill" and begin to regard them as "trapped people" who will respond if the doctor relates to them as *persons,* in whatever way the situation demands. He also warned that "to congeal [therapeutic beliefs] as orthodoxies is to meet a seeker's hang-ups with hang-ups engendered in an academy." And Dr. Thomas Szasz, author of *The Myth of Mental Illness,* says:

> To say that mental illness is a myth is . . . not to deny facts (such as sadness or fear), but to reallocate them from the category of mental illness to the category of personal conduct. In other fields, name-calling may constitute libel, but calling someone "mentally sick" does not. The main reason for this is that the psychiatrist . . . has more social power than the person he diagnoses. . . .
>
> Those who would take from man his moral burdens—be they priests or warlords, politicians or psychiatrists—must also take from him his liberty and hence his very humanity.

All such psychologists, who recognize the noëtic aspect in man as the dynamic center of his being and who refuse to interfere in a patient's decisions, are helping the individual to preserve his moral identity.

Karmic Repercussions

Sometimes, the more distant a situation, the more clearly we can see it. A view of this sort on urban riots is afforded by Jan Boeke's

letter to *Science* (Nov. 3, 1967) commenting on an earlier article titled: "Riots: the more there are, the less we understand." Recalling the riots in the Netherlands during its occupation by Germany, Mr. Boeke says: "As a born Dutchman, I was on the side of the rioters; we all experienced the tremendous lift a riot gave to the feelings of solidarity between the rioters and their kin." As Mr. Boeke describes the feelings of the Dutch rioters—their sense of urgency ("a combination of hope and impatience"), the symbolic aspect of looting (to obtain trophies, not useful merchandise)—we seem able to relate to *them* without the fear, impatience, and shock we are likely to feel with rioting closer to home. If the first principle of occultism is the ability to put oneself in the place of another, there is further help in this direction from other observations by this Dutch correspondent:

> Ethnic minority groups must really feel the same way as nations under occupation. In the summer riots, the Occupational Force was not the police officers or National Guard, but the White Man, which means me and probably the majority of the readers of *Science*.

Good Will is not Enough

> The Occupational Force may have the best intentions towards the suppressed minority—they may really care—but this does not necessarily cause appreciation! There is only one prevailing sentiment: the Occupational Force should get out!
>
> It seems to me that it is the recently demonstrated drive towards improvement of the Negro's lot, which is the cause of the riots; the more generally this improvement becomes felt, the more impatience rises, the more riots we will see. The only reasonable way to reduce the number of incidents is *not* to fraternize, but "to get out fast," to give the minorities the maximum possible amount of autonomy, even if hurrying means gross imperfection. Only hurry will remove the dangerous gradients of hope and impatience; riots are the fruits of the inertia of the Occupational Force.
>
> Of course, the Occupational Force can also move in instead of out, and drastically reduce all hope to zero. For a model example of this classical technique, we only have to study how Russia quelled the biggest riot of the last decennia: the Hungarian uprising of 1956. But one probably has to be a Communist to approve of such methods!

Many well-intentioned people are only now beginning to realize that, as H.P.B. said, "it takes a very wise man to do good without danger of doing incalculable harm."

"Teosofia"

This is the name of a new theosophical magazine the first number of which is dated November 1967. Published in Italy in the Italian language, it makes a significant step in the progress toward a recognition of Theosophy pure and simple and a return to the original program of the Founders of the Theosophical Movement. The quality of its contents and its declared objects and policy leave little doubt that its establishment constitutes a milestone in the history of the Movement in Italy. (See On the Lookout for December, 1965).

Declaration

On the inside front cover is printed the following "Declaration" which will appear in each issue:

> The magazine TEOSOFIA is an independent journal, bound to no other objects than its own, which are in the first place the original objects of the Theosophical Movement [as they appear on the inside cover of the magazine THEOSOPHY]. Furthermore TEOSOFIA has as its aim the dissemination in the Italian language of the Teachings of the Founders of the modern Theosophical Movement, particularly of H. P. Blavatsky and W. Q. Judge; the dissemination of a knowledge of the history of the Theosophical Movement; the discussion of problems inherent in the study of Theosophy and the living of the theosophical life; the pointing out the sources from which the authentic texts of the original literature of the Movement may be obtained.
>
> The object of this Magazine is to draw attention to principles, not personalities, and therefore the only signed articles will be those of great Theosophists no longer living, of extracts from the writings of prominent personages, ancient or modern. The Magazine welcomes all contributions provided they are in accordance with its declared purposes and the conditions set forth.

"Why 'Teosofia'?"

This is the title of the lead article, from which the following is translated:

> The program and inspiration of this Magazine are contained in its title, *Theosophy*, giving to this word the meaning H.P.B. gave to it: "The Wisdom-Religion" or "Divine Wisdom" . . . .
>
> The fundamental lines of this system are contained in the Teachings transmitted by the Founders of the modern Theosophical Movement. In the works of H. P. Blavatsky we find an imposing system of thought, a great philosophy, sublime ethics. The writings of William Quan Judge are a unique key to the works of the great Founder, a clear commentary of them, a

thoughtful and creative application of Her Teachings. H. P. B. and W. Q. J. are inseparable as to Teaching, as to the example of their lives, as to their common sacrifice on behalf of the cause of human Redemption, as to the martyrdom inflicted upon them by those they tried to enlighten and help. . . .

We have declared ourselves "independent" because we do not want any authority above our conscience and our duty freely assumed, because we intend to worship none but Truth, because we shall not tolerate interference or tutelage from any quarters. The birth of this Magazine signifies faith in Man, in the individual ensouled by the Promethean spirit with all its potentialities of freedom, of wisdom, of compassion, of sacrifice.

Table of Contents

The front cover, headed by the name TEOSOFIA over which appears the winged globe, repeats some precepts from *The Voice of the Silence,* and lists the contents, which include the following: "Why 'TEOSOFIA'?"; "H. P. Blavatsky and Theosophy," reprinted from THEOSOPHY (Vol. I, page 4); "In the Beginning," a letter of Robert Crosbie, reprinted from *The Friendly Philosopher*; "Dogmatism in Theosophy," by William Q. Judge; "The System of Thought of H. P. Blavatsky," by B. P. Wadia; "TEOSOFIA at the Service of its Readers"; and "To Our Readers."

Notice to Readers

Readers are notified that beginning with its first number *Teosofia* will present a "Vocabulary of the Wisdom Religion"—not a Glossary, but for every word or subject treated a series of extracts from the original literature of the Theosophical Movement. Future issues will also include a "Letters, Questions, Comment" section, as well as a "Lookout" department devoted to current events and ideas in the light of Theosophy.

Teosofia is a quarterly magazine, published each November, February, May and August. The yearly subscription price outside of Italy is Lire 1,000. All communications and remittances should be addressed to Roberto Fantechi, via L. Papi 19 A, 21100, Varese, Italy.